

V. 5. 65

OBSERVATIONS

ON
CERTAIN PROPHECIES
IN THE
BOOK of DANIEL,
AND THE
REVELATION of St. JOHN,
WHICH RELATE TO THE
SECOND APPEARING of OUR LORD;
SHEWING
THAT IT IS HIGHLY PROBABLE
THAT THE
TREMENDOUS DAY
IN WHICH HE SHALL BE REVEALED
WILL SHORTLY COME.

TO WHICH ARE ADDED,
SOME REMARKS
Concerning the LAST ANTICHRIST and the
KILLING of the WITNESSES.

Who so readeth let him understand. Matt. c. xxiv. v. xv.

*Blessed is he that readeth, and they that hear the words of this
prophecy, and keep those things which are written therein; for
the time is at hand. Rev. c. i. v. 3.*

Behold he cometh with clouds, and every eye shall see him. Rev. c. i. v. 7.

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OBSERVATIONS

A COLLECTION OF PROVERBS

BOOK OF PROVERBS

BY JAMES H. HENRY

NEW YORK: J. H. HENRY

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P R E F A C E.

I OFFER this Pamphlet to the Perusal of the serious Reader: As far as my Observations are consonant to Sacred Writ, so far only may they be approved. Time will evince how far I have hit upon the Truth; and, as I have no Pretensions either to immediate Revelation or Infallibility of Judgment, I shall readily acknowledge each Error, on its appearing to be one.

I have had frequent Recourse to that great Author Sir Isaac Newton, and have established some Things solely upon his Credit; particularly such as respect him, either as an Historian, Chronologist, or Mathematician, being, for the most Part, contented to believe, that his extensive Learning, penetrating Mind, and unwearied Application in the Pursuit of Truth, must have settled those Points with greater Certainty than I, or, indeed, most Men, can pretend to. In one Instance, however, where I had Divine Authority, ancient History, and Reason on my Side, I have
ventured

ventured to rectify the Chronology ; the Procedure is in a Note on the seventh and eighth Pages.

My Remarks concerning the last Antichrist, I am aware, will offend many : Nor can it be otherwise. The Time of his coming, the Doctrines which he shall teach, and other Scripture Marks of him, being herein pointed out, it must necessarily be expected that this Discovery of the Impostor will much enrage him and his Party.

But it is essential to the Happiness of the Church, to be guarded against Error ; and as, doubtless, a Prospect of the Saviour's coming within a few Years will also add to its Felicity, I trust the Publication hereof may not be useless ; and, if it, in any Measure, tends to manifest the Wisdom or Glory of God, or to benefit his People, the Author hath his ultimate End, and desires to render all Praise to HIM, to whom ONLY Praise is due.

H O X T O N,
Sept 21, 1787.

R. M.

OBSERVATIONS,

OBSERVATIONS, &c.

IT is much to be regretted that the Prophecy of Daniel and the Revelation of St. John are so little regarded, as they forewarn us of events which shall befall the church to the latest period of the world, and are consequently of the highest importance for the strengthening of the Christian faith.

In the days of the Prophets and Apostles God was pleased to confirm their doctrine by miracles, but that being once established, a continuation of these became unnecessary; especially since their testimony is upon record, and relates to transactions that shall happen till the end of time: wherefore the unbeliever, now, must not expect one to rise from the dead, we have Moses, the Prophets, and Apostles, let him hear them; if he believe not them, neither would he be persuaded though one rose from the dead.

The Prophet Daniel and St. John have treated more upon the *times or periods* of events than all the rest of the Prophets and Apostles have done; but the hieroglyphic manner in which their predictions are expressed, has discouraged numbers from studying them; notwithstanding some in every age have shewn great industry therein, and they laboured not in vain: each age produced fresh light, the events coming to pass in their due order expounded each other, and so made, as it were, further inroads for the unfolding of these sacred mysteries. Indeed it does not appear to have been the intention of our Saviour that the church should understand them otherwise than by degrees; they are said to be sealed ^a; and the opening of the seals is progressively, at certain intervals. However, *in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished*^b; and, *at the time of the end, the wise shall understand*^c.

^a Dan. xii. 4.

⁹ Rev. v. 1.

^b Rev. x. 7.

^c Dan. xii. 10.

My chief design is to cast some light on those prophecies which lead to the second appearing of our Lord, when *he shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ, who (in their due time) shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his*

- a 2 Thes. i. 7. *his power* ^d. We are informed in different places of Scripture,
 8, 9. that previous to the end there shall be a more than ordinary
 preaching of the gospel: this we have represented to us as *a time*
 e Mat. xiii. 30 *of harvest* ^e, *a cleansing of the sanctuary* ^f, *a gathering-in of the elect* ^g,
 & 39. *a building of Jerusalem* ^h, &c.; and it shall continue for the space
 Rev. xiv. 15. of a jubilee or 49 years, as I gather from Dan. ch. ix. ver. 25.
 f Dan. viii. 14. *Know therefore and understand, that from the going forth of the com-*
 g Mat. xxiv. *mandment to restore and to build Jerusalem unto the Messiah, the*
 31. *Prince, shall be seven weeks, viz. as all allow, weeks of years, or 49*
 h Dan. ix. 25. *years.* It will be objected, probably, that this prophecy had re-
 spect to the building of the temporal Jerusalem, after the Jews
 returned from out of captivity in Babylon. I answer it might,
 in like manner as that Jerusalem was a type or shadow of the spi-
 ritual or heavenly Jerusalem; but I am convinced that it spe-
 cially relates to the second coming of Christ. Our late Sir Isaac
 Newton solely confined it to this interpretation, as may be seen in
 his observations on the prophecies of Daniel; where, after giving
 his reasons for so doing, he further adds, "If divers of the ancients,
 " as Irenæus, Julius Africanus, Hippolitus the martyr, and Ap-
 " polinaris, bishop of Laodicea, applied the HALF WEEK to the
 " TIMES OF ANTICHRIST, why may not we, by the same liberty
 " of interpretation, apply the SEVEN WEEKS to the time when AN-
 " TICHRIST shall be *destroyed* by the brightness of Christ's com-
 ing." It is true he views it in a temporal light, expecting another
 restoration of the Jews, and the rebuilding of Jerusalem; but our
 Saviour's kingdom *is not of this world* ^a, and he pronounced over
 a John, xviii. 36. Jerusalem that the *things of peace were hid from its eyes* ^b, meaning
 b Luke, xix. 42. for ever, as the passage clearly imports: and by Jerusalem I un-
 derstand here not merely the city; but, the people considered as a
 body politic, as Sir Isaac himself has interpreted Dan. ch. ix. ver.
 24. There is no more rebuilding of the temporal Jerusalem,
 the Jews will still look for the Messiah, in that point of view, in
 c Mat. xxiii. 38. Luke, *vain, their house is left desolate* ^c, *and they shall be no more remem-*
 xiii. 35. *bered, for the Lord hath spoken it* ^d.
 d Ezek. xxi. 32. But to return, this jubilee or cleansing of the sanctuary must
 begin within 2300 years from the time of Daniel's vision of the
 Ram and He-Goat, mentioned in chap. viii.; for in verse 14 of
 that chapter, it is said that the vision shall be until 2300 days.
 These days are to be understood as years: in the prophecies of
 Ezekiel, we read that God appointed that each day should denote
 e Ezek. iv. 6. a year ^e; and by so interpreting Daniel's 70 weeks ^f, relating to
 f Dan. ix. 24. the first coming of Christ, the time exactly corresponds with the
 event; so we have a sure confirmation that Daniel's days are to
 be understood as years.
 g Dan. viii. 1. Now the vision was in the third year of Belshazzar ^g, king of
 the

the Chaldeans, 558 years before the Christian æra *, and therefore the 2300 years ended A. D. 1742, at which time the sanctuary

* Some historians make Belshazzar to begin his reign only about 555 years before the Christian æra, owing to their not placing him in immediate succession to his father Evil Merodach, but attributing to one Neriglissor, brother-in-law to Evil Merodach, a reign of 4 years; and, after him, to his son Laboasserdach a reign of 9 months, when they bring in Belshazzar, and assign to him a reign of 17 years; at the end of which the kingdom is divided betwixt the Medes and Persians: but the prophet Jeremiah, foretelling what should befall the Chaldean kingdom, saith thus: *a All nations shall serve him (Nebuchadnezzar) and his son, and his son's son, until the very time of his land come, and then many nations and great kings shall serve themselves of him.* Here we have not only the number of the kings until the dividing of the kingdom, but the kings themselves, in hereditary succession; viz. NEBUCHADNEZZAR, and his SON, and his SON'S SON. I conclude therefore that Belshazzar did immediately succeed his father by *divine right*; and that Neriglissor and his son were either *usurpers*, or *acted for Belshazzar, in a way of trust or proxy, on some account or other, during a period of near five years.* It is not improbable but Belshazzar might be then afflicted with insanity, after the same manner, though perhaps not in that extraordinary degree, as was his Grandfather, and that his uncle-in-law was appointed guardian of the state. Strauchius, who has taken no little pains in chronology, says that Neriglissor was Belshazzar's guardian; and, if so, it must have been for the cause above specified, or one similar to it, for Belshazzar was at least 38 years of age when his father died, as may be proved from the book of Baruch, and certain circumstances attending the reign of Nebuchadnezzar. It is generally agreed that Evil Merodach ruled seven years, whilst his father was driven from his throne through God's judgment, and yet all include that period in the reign of Nebuchadnezzar: why therefore should not these five years be included in the reign of Belshazzar; seeing that he was then king by *divine right*, and that Neriglissor and his son either *acted for him in a way of trust*, or *were usurpers*? To what has been advanced, may be added the testimony of Zenophon, who was born about 450 years before Christ, and who says that Belshazzar did immediately succeed his father.

I might further take notice that some writers, being conscious that the commencement of Belshazzar's reign ought to be fixed at the ending of Evil Merodach's, have supposed Laboasserdach to be the Belshazzar mentioned in scripture; and that his father Neriglissor governed till he became of age; but this is contradictory to scripture, in making Belshazzar not to be Evil Merodach's son, as well as reckoning him a minor, though he is spoken of in the Book of Baruch as one in high esteem, at least 32 years before the death of Nebuchadnezzar; besides it makes his reign a very short one (scarce 5 years in the whole) whereas Daniel, who did the king's business in the former part of his reign, was in the latter part thereof almost forgotten by him: but this agrees well enough with the

h Dan. viii. 13, 14. tuary and the host were no longer to be trodden under foot, but to be cleansed^h. Now the ANGEL of the EVERLASTING GOSPEL cometh forth, and proclaimeth aloud the welcome jubilee. The wise understand his voice, and are purified, and made white, and tried^a; but the wicked still do wickedly, and have no understanding herein; the voice of the seventh angel they are deaf to, they reject his counsel, and despise his reproof^b. In his days, however, the mystery of God shall be finished, the 2300 years shall terminate, and Zion shall put on her beautiful garments^c, and as a bride, adorned in her attire^d, she shall be ready to meet her bridegroom^e.

If it is demanded, why I place the commencement of these years at the time the vision was given, the answer is ready, viz. because *at that time* reply was made to a certain saint (who had demanded, how long it should be to the end of the vision?) that it should be until 2300 days: indeed the first transaction which the vision alluded to, viz. the taking of the Chaldean kingdom by the Medes and Persians, happened 538 years before the Christian æra, and therefore, were they but to commence *then*, they are still expired near 25 years ago.

The above prophecy, however, is not the only one which reaches to the time of the end. Daniel has furnished us with another, upon a different basis, that by the mouth of two witnesses every word may be established: this is in Dan. ch. xii. ver. 11 and 12. where the man is pronounced blessed that waiteth and cometh to the 1335 days, from the time that the daily sacrifice is taken away, and the abomination that maketh desolate is set up^f. * The taking away of the daily sacrifice, and the setting up of abomination, is the taking away of the true christian worship, as instituted by Christ and his Apostles, and the setting up of the doctrines and commandments of men, supersti-

f Dan. xii. 11 & 12.

the time allotted to Belshazzar as above, viz. 22 years, as also with the circumstance of his not being in his right mind during the first 5 years of his reign, or of Neriglissor and his son's usurping the throne; as, in the *latter case*, that *period* ought to be reckoned to Belshazzar's reign, in like manner as the interregnum between Chas. I. and Chas. II. of this kingdom was reckoned to the reign of Chas. II. on his restoration, the 1st year being immediately called the 12th, both in acts of parliament and all public records.

* Some have thought that by *the taking away of the daily sacrifice*, &c. the destruction of Jerusalem is to be understood; but that could not be intended, for then the prophecy must have ended A. D. 1405, after which popery prevailed throughout all Christendom near 120 years, and consequently that year was not succeeded with the blessedness mentioned in the prophecy.

tion,

tion, and idolatry, &c. in lieu thereof, which is mentioned by St. John under the appellation of the woman's flying into the wilderness. The daily sacrifice is a Mosaic term for the true worship of God, suited to the time in which Daniel lived; but even the Apostles sometimes spoke in like manner, giving Christians the name of Jews. Thus, Rom. ch. ii. ver. 28, 29, *He is not a Jew which is one OUTWARDLY, neither is that circumcision which is outward in the flesh; but he is a Jew which is one INWARDLY, and circumcision is that of the heart, in the spirit, not in the letter, whose praise is not of men but of God.* Again, Rom. ch. iv, ver. 13, *The promise, that he (Abraham) should be the heir of the world, was not to Abraham or to his SEED through the LAW, but through the righteousness of FAITH.* So, Gal. ch. iii. ver. 7, *Know ye therefore that they which are of FAITH, the same are the CHILDREN OF ABRAHAM;* and, ver. 29, *If ye be CHRIST's then are ye ABRAHAM'S SEED, and heirs according to the promise.* So likewise, Rev. ch. iii. ver. 8. *I will make them of the synagogue of Satan which say they are JEWS and are not.*

Since Christians therefore, though of the Gentile race, are spoken of in the New Testament under the name of Jews, it is not to be thought absurd that Daniel, who lived so long before the time of our Saviour, should describe their worship in Jewish terms.

The criterions of the Woman or Church's flying into the wilderness are the following, viz.

1st. That she is situate upon two wings of a great eagle ^a.

^a Rev. xii. 14.

2dly. That the serpent casteth out of his mouth water, as a flood, after her ^b.

^b Rev. xii. 15.

3dly. That the earth helpeth her, and openeth its mouth and swalloweth up the flood ^c.

^c Rev. xiii. 1.

4thly. That a great beast, having seven heads and ten horns, ariseth ^d. And,

^d Rev. xiii. 1.

5thly. That it shall be in the time of the eighth king, who is of the seven, and goeth into perdition ^e.

^e Rev. xvii.

Now let it be observed,

10, 11.

1st. That the great eagle, is the Roman empire; and its wings denote the dividing thereof into two parts: the church, at her flying into the wilderness, is situate upon these wings, viz. the emperors are both to be Christian emperors.

2dly. That the serpent's casting out water as a flood at the church, is the persecution which she meets with from the enemies of the Christian religion.

3dly. That the earth's helping her, is the help which she receiveth from earthly powers; also it may be put in opposition to heaven, signifying that the help will not be received from heavenly people, or professors of christianity, but from earthly people, as heathens, pagans, &c.

4thly,

^a Rev. xvii.

9.

^b Rev. xvii.

18.

^c Rev. xvii.

12.

4thly. That the beast which ariseth with seven heads and ten horns, is papal Rome, reigning and presiding over all the churches throughout the whole Western empire, which then shall become frittered and divided into ten independant kingdoms. The seven is a scripture number, including all the churches of Christ; so the Book of Revelation is addressed to the seven churches in Asia. These heads are said to be seven mountains^a, and the woman is named the great city which reigneth over the kings of the earth^b. This is literally true of the city of Rome, which standeth upon seven mountains, whereby it is emblematical of the uniting of the seven churches into one body, or under one head. The seven churches, thus united, stand upon and are subject to the command of one beast, which is the Pope. The ten horns are ten kings^c; and since they appear as coming forth out of the heads of the beast, we are to understand that they are or shall become Christian kings; and that the beast, the Pope, will have power to command and use them, in ecclesiastical matters, as he shall think proper, even as a natural beast has power to command and use his own head and horns.

And 5thly, that the eighth king, who is of the seven, and goeth into perdition, is the eighth bishop of Rome, that had the honour of supremacy or title of UNIVERSAL BISHOP conferred upon him. In his days the daily sacrifice was taken away, the abomination that maketh desolate was set up, and the church fled into the wilderness. Now it will hardly be denied that the time which presented all these characteristics was the time when the church fled into the wilderness; especially, if we find that the church was then entering into a very corrupt and degenerate state; and that there is *no other time* in which they were all present.

I fix the time about autumn, or towards the end of A. D. 406; the great eagle having then two wings, through the dividing of the empire between Honorius and Arcadius, at the death of their father, A. D. 395. In that year (A. D. 406) the serpent cast out water as a flood at the woman; Rhadagaisus, at the head of two hundred thousand Goths, entered Italy, and over-ran Thracia, Illyricum, Noricum, &c. making great devastations throughout the Western empire, in order to establish the Ethnic worship, and abolish Christianity; but the earth helped the woman; Uldinus and Sarius, who were *earthly, pagan* men, assisted the Romans with an army of Huns and Goths, and utterly destroyed that great army of Rhadagaisus, few or none of them escaping: the beast also was then rising, a many abominations had crept into the church; not to mention the Arian, Pelagian, and other heresies which were then prevailing, we find the church itself was putting on a dark aspect; having scarce any remains of genuine christianity

christianity in it. Prayers for the dead, and invocation of saints, were introduced; and worshipping at the shrines of martyrs, was the enthusiasm of the day. About that time the Pope's supreme authority began to shew itself throughout all Christendom; he had vicars to represent him in every kingdom and province; his decretal epistles were circulating every where; and he scrupled not to excommunicate and anathematize such bishops, &c. as in any wise stood out against him: in short, the title of UNIVERSAL BISHOP, which Marcus had claimed so early as A. D. 335, but which during the 4th century appeared little more than nominal, distinguished itself in the person of Pope Innocent, in an astonishing manner. Bellarmine, the papist, says he excommunicated the emperor Arcadius*; so the world might well begin to wonder after the beast. This Innocent was the *eighth* of the Popes who had the honour of being titled UNIVERSAL BISHOP, agreeably to Rev. ch. xvii. ver. 11. *And the beast that was and is not, even he is the eighth, and is of the seven, and goeth into perdition.* The reader may be desirous to know my interpretation of the preceding verse, which saith, *There are seven kings, five are fallen, and one is; and the other is not yet come, and when he cometh he must continue a short space.* Let it be here observed, that lest we should mistake the time of the church's going into the wilderness, and date the prophecy from the very year in which the empire was divided, viz. from A. D. 395, our Saviour addresses St. John as being present at that event; for the vision of the eagle's wings, which represented it, was actually present; and, after giving the evangelist a literal interpretation of the seven heads, he adds, *And there are seven kings*, not temporal kings, for these were represented by the ten horns with crowns upon them; *five are fallen*, viz. Pope Marcus, Pope Julius, Pope Liberius, Pope Felix, and Pope Damascus are dead; *and one is*, one of the seven is living at the time of dividing the empire, namely, Pope Siricius; *and the other*, viz. Pope Anastatius, *is not yet come*; and, *when he cometh, he must continue a short space*, about three or four years; *and the beast that was and is not*, namely the beast that was represented to thee, and is not to rule till the ten horns arise, *even he is the eighth*, viz. his dominion and power over churches and kings commenceth in the eighth Pope or Universal Bishop, namely, Pope Innocent. Again, about the end of A. D. 406, the ten horns were up; the Western empire was rending in pieces, and nine new independent kingdoms made their appearance, which, with the residue of the empire, viz. what still remained under the dominion of Honorius,

* This he relates with a view to prove and substantiate the authority of the Pope over all earthly potentates.

constitute the number. The nine new kingdoms are the following, the kingdom of the Vandals and Alans, in Spain and Africa; the kingdom of the Suvians, in Spain; the kingdom of the Visigoths; the kingdom of the Alans, in France; the kingdom of the Burgundians; the kingdom of the Franks; the kingdom of the Britons; the kingdom of the Huns; and the kingdom of the Lombards.* In A. D. 407, all these were actually crowned horns, each of them having a king, as Sir Isaac has shewn. The rising of these new kingdoms on such a sudden, the dividing of the empire between Honorius and Arcadius, the persecution of the Christians by Rhadagaisus, the immediate help they received from Uldinus and Sarus, and the dark and wilderness state in which the church began to be enveloped, with the arbitrary proceedings of Pope Innocent, the *eighth Universal Bishop*, and all so exactly corresponding to the characteristics in sacred writ, furnish such an argument for fixing the commencement of the prophecy, as cannot be deduced from the history of any period beside the above; wherefore we must necessarily conclude that the autumn of A. D. 406 was the time when the prophecy commenced. By reckoning forward, therefore, 1335 years, we find the prophecy reaches to the autumn of A. D. 1741, coming just within the termination of the former; and, perhaps, if our historical accounts of the Chaldean kingdom were more perfect, we should see them coincide to a tittle; though a good deal may be said for their present agreement; the grand number 2300, which includes all the rest, except the jubilee, was probably intended to terminate barely beyond them all; or, it may be, the 1335 years were directed to the beginning of the sabbatical year at the commencement of the jubilee, and the 2300 to the ending thereof; for from the autumn of A. D. 1741, to that of A. D. 1742, is a sabbatical year, as appears from the works of Newton, Strauchius, and other writers on chronology; but whether this was intended or not, is of little moment; the agreement is sufficiently near, and no undue steps have been taken to establish a coherency.

The next point is to fix the beginning of the jubilee: now we have the limits of it immediately before us, for it could not begin sooner than the autumn of A. D. 1741, nor later than that of A. D. 1742; before the *former* the man, who is to begin or open the jubilee, is not pronounced blessed; and after the *latter* the

* Sir Isaac dates the rising of two of these kingdoms, viz. of the Lombards and Visigoths, before A. D. 406; fixing the beginning of the former in A. D. 389, and of the latter in A. D. 400; though on page 48 of his book, he says, that the Lombards rose about the same time with the rest.

sanctuary is not to be trodden under foot, but to be cleansed. I am inclined to fix it between these two limitations, viz. in the spring of A. D. 1742, about Easter-tide; being the middle of the sabatical year, and the season when our Saviour suffered; which was also in a sabatical year, as Newton has proved. And the fixing of it thus, agrees with the nature of the original sabbath, which began at six in the evening; notwithstanding the celebration thereof, as to divine worship, was reserved till the morning: so, here, the man is pronounced blessed in the evening, viz. in the autumn of A. D. 1741, being then furnished with the EVERLASTING GOSPEL; but the opening of the jubilee is reserved till the morning, the spring of A. D. 1742. This jubilee or cleansing of the sanctuary therefore ends in A. D. 1791, near the vernal equinox or Easter-tide; when, consequently, we have good reason to hope that our blessed Redeemer will appear a second time, to the everlasting consolation of those, who, through faith and patience, have received the promises^a; but, to the utter shame and confusion of wicked and ungodly men^b.

^a Heb. vi.

^{12.}

^b Psal. ix. 17.

It may be proper to remark, that, previous to the end, great commotions in many states are to be expected: Daniel saith, "There shall be a time of trouble^c, such as there never was since there was a nation." The TURK, I apprehend, must have a scourging, as well as BABYLON THE GREAT, *the Mother of Harlots*, who is to come in remembrance, and to have her iniquity measured out double to her^d; sudden destruction^d shall overtake her; and, it shall be known that the hand of the Lord hath accomplished it. From certain portions of scripture I judge these commotions will begin to take place about three years and a half before the coming of our Lord^{*}; but, I have had some doubts whether this period should be placed within the jubilee, or immediately after it; and, if the latter be the case, the end will of course be prolonged till the judgments are poured out: however, on a mature weighing of the matter, I have concluded, that it should be placed within the jubilee; and, if so, their commencement is near at hand! God grant that the inhabitants of this kingdom may be turned from iniquity to the wisdom of the just; and that our gracious Sovereign, the Ministry, and Parliament, may be endued with knowledge from above, and be so enabled to conduct affairs, that our nation and church may be preserved in tranquility!

^c Dan. xii. 1.

Mat. xxiv.

^{21.}

^d Rev. xviii.

6.

Jerem. li. 29.

* Though these troubles, I conceive, are to have their rise from the autumn of the present year, 1787; yet, perhaps, the great outpouring of them may not be till the year 1790; for the destruction of Babylon is to come in *one day*^e, viz. in one year; and the words of Daniel, *a time of trouble*, denoteth in this place only one year,

^e Rev. xviii.

8 & 21.

Having given my judgment, as to the dating of the prophecies, I proceed to take some notice how their terminations have agreed with scripture, so far as they have come within observation.

The church was to continue in the wilderness, a time, times, and a half, or 1260 prophetic days, viz. 1260 years, as hath been already noticed; during which, power was to be given to the beast, and the two witnesses were to prophecy in sackcloth: she entered into the wilderness in the autumn of A. D. 406, consequently, the 1260 years ended in the autumn of A. D. 1666; a year not only remarkable as to the number 666, which is the number of the beast, but as to a most horrid transaction which happened on September 2d, O. S. I mean the burning of London; a thing effected by the papists. "By this fire, St. Paul's and eighty-eight other churches were consumed. It destroyed the city gates, guild-hall, many public structures, hospitals, schools, libraries, a vast number of stately edifices, 1300 dwelling-houses, and 400 streets; of 26 wards, it utterly destroyed 15, and left 8 others shattered and half burnt. The ruins of the city were 436 acres, extending from the Tower along the Thames-side to the Temple church, and from the north-east gate along the city wall to Holborn-bridge. That it might in all things resemble the last and great conflagration, the destruction was sudden; for in a short time, the same city which was seen in a flourishing condition, was reduced to nothing; and after three days, when this fatal fire had overcome all means of resistance, and human councils, it stopped, as it were, by a command from heaven, and was on every side extinguished!" This fire had been designed some time: about six months before it happened, a conspiracy for murdering the king, and burning the city on September 3d following, was discovered and published in the Gazette; and Ino. Rathbone, Willm. Saunders, and six others, were executed as parties concerned: also, one Robt. Hubert was afterwards hanged for actually setting fire to the city. This horrid affair being, as was observed, plotted and effected by the papists, we see the beast, though in a dying state, make a private and powerful attempt against the protestants; but, with this transaction, his effectual power ceased, in the 666th year of the second millenary.

The next prophetic number to be noticed is Daniel's 1290 days^a, which is to be reckoned in like manner, and from the same date, as was the former; consequently, it ended in A. D. 1696; in which year the French laid a plot for the murder of King William, and prepared a fleet to invade the kingdom, as soon as that bloody end should be accomplished: but, divine providence interfered, the horrid design was discovered, and Sir Willm. Perkins,

Sir

^a Dan xii. 11.

Sir Ino. Friend, Sir Robt. Fenwick, Robt. Charnock, Edwd. King, and Thos. Keys, were executed for high treason; so, though the beast made at this time another attempt at the protestants, yet it was abortive. Since this, other efforts have also been made to establish popery in England, viz. in A. D. 1715 and A. D. 1745, but without effect. The last stratagem, therefore, that the beast effected against our church was the burning of London: wherefore, though he still continues to be, yet his *power* expired then, agreeably to Rev. ch. xiii. ver. 5. *Power was given him to continue 42 prophetic months, ending A. D. 1666.*

We find, that ever since the reformation, the papists have made more attempts upon this kingdom than any other; and probably for this reason, because the Almighty hath been pleased to favour it more than any other. Indeed, He hath established his church here against all opposition, *making crooked ways straight, and rough places plain.*

The commencement of the jubilee hath already been fixed about the spring of A. D. 1742; it therefore concerns us to examine whether the gospel has since then been preached in a more than ordinary manner? Whether about that period there was not a great revival of religion in the land? If people are not wilfully blind, facts speak for themselves. Have we not in this kingdom, and in this metropolis particularly, a greater number of gospel ministers than ever was known? Are there not many churches, chapels, and meeting-houses supplied with faithful pastors, who are labouring daily for the cause of Zion? Are there not many new chapels and meeting-houses erected within these late years; so, that it may be said, Zion hath enlarged her tents? Have not many ministers likewise gone from this kingdom to different parts for the propagation of the gospel since the above period? Will all this be denied? Surely not, the wise shall understand! On the other hand, if we take a more retrospective view, we shall find, about 50 years back, but few gospel preachers in the kingdom, and those appeared to be solely destitute of power: the work of the Lord did not prosper in their hands. Let none say then that there are not now the marks of an ingathering of the elect, the remnant of the Lord's heritage. We have no reason to hope for a much greater work of conversion; the world, in general, will be wicked, even as they were in the days of Noah; so that when the Son of Man cometh he shall hardly find faith on the earth; notwithstanding, there shall be a *remnant* according to the *election of grace*; for whose sakes alone, the gospel is preached.

The ever memorable Martin Luther thought the end would be about this period of the world. I mention this, because I think his judgment is worthy of our attention. In many instances he manifested that he was endued with a spirit of prophecy, particularly

cularly in regard to the troubles which he foretold should come upon Germany : and, which so came to pass accordingly.

That eminent divine, Ino. Calvin, in his commentary on Isaiah, takes occasion, at chap. lviii. ver. 1. to illustrate the latter clause, *the righteous are taken from the evil to come*, by an application of it to the death of Luther : his words are as follow,

“ Whereof in our time we have a famous example in the death
 “ of Martin Luther, who was taken out of this world a little
 “ before Germany was pitifully wasted with that furious war,
 “ which many years before he *had foretold*, whilst he thundered
 “ against the contempt of the gospel ; against the villainies and
 “ foul enormities which then overflowed in every place : often
 “ he entreated the Lord to take him out of this life, before he
 “ should see the horrible judgments which he had threatened ;
 “ the apprehensions whereof made him quake for fear : and this
 “ request he obtained of the Lord : soon after his death, a sudden
 “ and unexpected war began to invade and miserably afflict Ger-
 “ many, even when they suspected nothing less.” He further
 adds, “ I have thought good to recite this in particular, not only
 “ because it happened within these few years ; but, also, that it
 “ might be more apparent ; in regard it fell out according to that
 “ which so EXCELLENT A PREACHER OF THE GOSPEL, AND
 “ PROPHET OF GOD, *had foretold*.”

In Luther's Colloquia Mensalia, page 138, are these words,
 “ Surely the end is not very far off, and I dare say, that within
 “ the space of less than 250 years, they that live will hear it
 “ crack ; and, not long after, will follow the downfall.” Again,
 page 479, “ Two hundred years hence God's word will decrease
 “ again and fall, and there will be a great darkness for want of
 “ upright faithful servants of the word ; as then, the whole world
 “ will be wild and epicurish ; as then, THE VOICE *will come and*
 “ SOUND, *behold the bridegroom cometh*.”

We cannot determine the *precise time* when these observations were made ; but, it was, probably, a few years before his death, which was on Feb. 18, A. D. 1546. How fitly then does the former correspond with the exposition here given, touching the second coming of Christ, and the latter with the time when the SEVENTH ANGEL began to SOUND, and open the blessed jubilee. These words, *the voice*, seem pointed, and denote that he was aware that there remained but *one voice* to sound. Indeed the *mighty angel*, which is not reckoned as one of the seven, but as an interfering angel, coming betwixt the sixth and the seventh, began to sound in the spring of A. D. 1518, when Luther began openly to oppose the doctrines of pardons and indulgencies, which were then exposed to public sale by one Ino. Tecelius, a fryar ; who
 declared

declared that he had so extensive a commission from the Pope, that he could pardon sins of every magnitude; and, he not only sold pardons for past sins; but, for future also. This proceeding Luther withstood, and preached *free-grace*; maintaining that we receive pardon and forgiveness of sins, *only by faith* in the *blood* and *righteousness* of CHRIST, through the *mere favour and mercy* of God, *without works*, or any *deservedness* on our part; and, he immediately gained many converts; the chief of the university of Wittenberg, and the Elector of Saxony, presently espoused his cause; and, with one consent, affirmed that they had neither known nor heard of the gospel; nor, of Christ before.

In the spring of A. D. 1521, he was summoned to appear before the Pope's tribunal, assembled at Wormes: some of his friends would have dissuaded him from going; telling him, that the papists had already condemned him, and burned his books, he as might judge what would be his fate; but this, instead of intimidating seemed to increase his courage; and, he replied, "Though there should be as many devils in Wormes, as there are tiles upon the houses, yet there I will go." At this diet he not only stood out against the Pope's retinue, but against the Emperor himself; who, on being falsely informed that Luther was recanting, sent a bishop to him, demanding whether he had referred the cause to him and the empire? Luther answered, "I have neither done it, nor intend so to do." And he offered to deliver up the safe conduct which the Emperor, through the solicitation of the Elector of Saxony, had previously granted him. Like St. Paul, he was ready to be bound, and to die also, for the sake of Jesus.

About nine years after, he was summoned again to an Imperial diet, held at Augsburgh, where the Emperor attended in person; the papists having made him believe that Luther's doctrine was altogether frivolous; and, that they should so silence him and his party, that they would not be able to say a word in defence of it. But, it fell out quite otherwise: Luther and his adherents were unconquerable! The papists were confounded in the highest degree, and were necessitated to acknowledge, in the presence of the Emperor, that the faith of the protestants was true and upright. The Emperor being now satisfied, he caused the protestants apology and confession of faith to be sent to all the universities within his dominions; and, from thence, the gospel soon spread abroad into other countries; so that, as Luther justly says, the Imperial diet at Augsburg was invaluable. Thus went on that noble champion of the gospel, with undaunted courage and wonderful success, for the space of 28 years, when he departed this life, confessing the faith which he had taught with his last breath.

It is remarkable, that Luther was born in the autumn of a fabatical year, or rather at the beginning of a sabbath of years; and, that he died in the spring of a fabatical year. Our Saviour, according to the best accounts, was born in the autumn of a fabatical year, and was crucified in the spring of a fabatical year. Luther began the reformation in the spring of a fabatical year, in the 35th year of his age, being the age of our Saviour at his crucifixion *; and he preached four sabbaths of years, or a sabbath of times, reckoning four years, the length of our Saviour's preaching a time†: furthermore, the whole time of his preaching, viz. 28 years, is a perfect time, not only because the number 28 consists of sevens, and is consequently a perfect one in a scriptural sense, but because it is precisely equal to the sum of all its aliquot parts, and is therefore a perfect one in a mathematical sense; and it is the only number which is so, in both these respects.

It is likewise remarkable, that from the death of Luther to the spring of A. D. 1742 (the commencement of the jubilee) is 28 sabbaths of years; and to the autumn of A. D. 1787 (the beginning of the wars or judgments preceding the end) is $34\frac{1}{2}$ sabbaths of years: our Saviour was aged about $34\frac{1}{2}$ years when God's judgments for our sins were poured upon him.

Some have been of opinion, that Daniel's prophecy, *a time, times, and a half*, admits of two or three interpretations, and is as well applicable, both to the reign of the church, after her coming out of the wilderness, and to the whole duration of the beast, as to the time of the church's being in the wilderness under the mighty power of the beast; and, in each of these cases, that a *time* is to be measured by some certain period, which shall be found to have a proper affinity thereto. Upon these principles, therefore, if from the latter part of A. D. 1666, when the power of the beast ceased, and the church came out of the wilderness, we reckon a time, times, and a half, and call the term of our Saviour's life, viz. $34\frac{1}{2}$ years, a time, (as in this case seems the most proper) we shall be brought to the latter part of A. D. 1787, when the troubles are to begin: a surprising coincidence! Or, in order to compute the whole duration of the beast, viz. the time elapsed from his first rising to the beginning of the judgments, it seems, in that case, the most reasonable

* Sir Isaac Newton has undeniably proved that our Saviour was crucified on Friday the 23d of April, in the 20th year of the reign of Tiberius; and it is clear, from the Gospel of St. Luke^a, that the 15th year of Tiberius was the 30th year of our Saviour's age.

† Newton has made it appear, that our Saviour did not begin to preach till about a year after he was baptized,

to make the number of years between his rising in the autumn of A. D. 406, and his becoming possessed of his full temporal dominions, viz. *his subduing three kings*^a, about the spring of A. D. 801, a time; and so, 394½ years being a time; time, times, and a half, terminate exactly with the former in A. D. 1787, the length of this latter time being made up of 360, *the common scripture time*, and 34½, *the age of our Saviour*, another remarkable coincidence!

I have not, however, mentioned these agreements with a view to impose them upon the minds of any, as resulting from genuine principles fit to be depended on; being firmly persuaded, that what I before advanced is, by far, the most consonant to sacred writ; notwithstanding, their harmony is certainly extraordinary.

I shall now, again, call the reader's attention to the person of Martin Luther; and endeavour to shew how he answered the character of the MIGHTY ANGEL. The angel had a little book in his hands^b: Luther brought forth the Bible, which had before been locked up: a little book when compared to the voluminous writings and traditions of the papists. The mighty angel cried as when a lion roareth^c. Luther's courage was invincible: Hear what he says in his commentary on the Galatians, chap. ii. ver. 6. "If the Pope will grant unto us, that GOD ALONE, by HIS MERE GRACE, THROUGH CHRIST, doth justify sinners, we will not only carry him in our hands, but will also kiss his feet; but, since we cannot obtain this; we again, in God, are proud against him, above measure; AND WILL GIVE NO PLACE, NO NOT AN HAIR'S BREADTH TO ALL THE ANGELS IN HEAVEN; NOT TO PETER; NOT TO PAUL; NOT TO AN HUNDRED EMPERORS; NOT TO A THOUSAND POPES; NOR TO THE WHOLE WORLD." His face was as the sun, and his feet as pillars of fire^d; trampling under foot the Pope's decrees, and utterly consuming all the false doctrine of the papists, like stubble before him. The mighty angel swore by him that liveth for ever and ever, that time should be no longer than whilst the seventh angel should sound^e. Luther affirmed that the end was not far off; that in about 200 years the VOICE would come and sound; and, that in less than two hundred and fifty years, they that lived would hear the world crack; and not long after would follow the downfall: Adding, that from necessity of scripture, WHEN THE TURK SHOULD BEGIN A LITTLE TO DECLINE, THEN CERTAINLY THE LAST DAY WOULD COME. The angel delivered the little book to Iohn^f (viz. the church). Luther, having translated the Bible into his mother-tongue, commended it to the use of the church and ministers; who were to preach therefrom to many people, nations, and tongues, even till the seventh angel had sounded; but with bitterness and sorrow of heart, &

^a Dan. vii.
8 & 24.

^b Rev. x. 2.

^c Rev. x. 3.

^d Rev. x. 1.

^e Rev. x. 6.

^f Rev. x. 8
& 9.

^g Rev. x. 9
& 10.

The

The seventh angel, according to what has been said, was to begin to sound, and open the jubilee in the spring of A. D. 1742; and this, I apprehend, he particularly did through the preaching of the Rev. Geo. Whitfield; though I would not exclude any other ministers, who then began to publish the *true gospel*, from their due claim herein. It may be objected, that he began to preach as early as A. D. 1738, or earlier; and therefore the times do not agree: To which I answer; so doth the light of the sun commonly begin to dawn an hour or two before it rises; but yet nobody, surely, would date the sun-rise from the time of day-break. A minister is seldom made at once: it is, generally, some time before he becomes properly instructed and established in the principles of gospel faith; and, even then, he may not at first be successful in his labours: as for Mr. Whitfield, he freely owned that in many respects he erred at his first setting out; and, it was not till A. D. 1741, that he began to declare the *truth* in *opposition* to *error*; the 1335 years were then expiring; and he that had waited

^a Dan. xii. 12.

^b Rev. xiv.

7.

^c Rev. xiv.

6.

^d Mat. xxiv.

24.

^e Jerem

xxxi. 3.

Heb. vi. 17.

Luke xiii. 32.

^f Dan. ix 24.

^g Rev. xiv.

6.

The angel of the jubilee is described as *crying with a loud voice*. It is said of Mr. Whitfield, that, when preaching, he has been heard a mile off. The gospel, which this angel preacheth, is distinguished by the name of EVERLASTING GOSPEL^c; a term no where else to be found in scripture; but, put here, as some good old commentators have observed, to meet with the errors peculiar to the time when this angel soundeth; which is true, without doubt; though I judge it has still a more direct tendency, and is put in opposition to the doctrine which shall then be preached by the LAST ANTCHRIST, *who, if it were possible, shall deceive the very elect*^d. The Holy Ghost useth not a shew of empty words, but such as have due weight and meaning. Mr. Whitfield opened the jubilee with an EVERLASTING GOSPEL; boldly maintaining the *everlasting purpose and love of God in behalf of his elect*^e; and, shewing to the *heirs of promise*, that it was *their father's good pleasure to give them the kingdom*^e; that he, who had already made them true partakers of his grace, would *never suffer them to be rent out of his hands*; and, that their *justifying righteousness* was not an *inherent* or *self-righteousness*, but an *everlasting righteousness*^f; *a righteousness which fadeth not; a righteousness which shall be brighter than the sun for ever*. His doctrine was not that which declares, *a man may be a child of God to-day, and a child of the devil to-morrow*, and may be called, justified, and sanctified, and after all, be finally and eternally damned: giving the lie to the scripture, which saith, that *whom he (God) called, them he also justified, and whom he justified them he also glorified*. The angel *flieth in the midst of heaven*, viz. in some country or kingdom peculiarly blessed

blest of God; a country named by Daniel the glorious holy mountain between the seas^a, in which also the last Antichrist shall stand ^a Dan. xi. 45; up against the Prince of Princes. Does any protestant state besides Great Britain, answer to this description? Every unprejudiced mind must give the negative. But the angel is said to *fly*. In the autumn of A. D. 1741, we find Mr. Whitfield in Scotland; then in Wales and Gloucestershire. In the spring following, at London, labouring with unremitted fervour; so that in a letter, dated April 6th, he saith, "*God is doing great things in London:*" adding, "I sleep and eat but little, and am constantly employed from morning till midnight; and yet my strength is daily renewed. *O free-grace! it fires my soul*, and makes me long to do something for Jesus." In the beginning of June, the same year, we find him at Edinburgh, and, in the latter end of October, at London again. In April, A. D. 1743, he is at Gloucester, after having, in about three weeks, travelled four hundred miles, preached about forty times, and attended three associations.

In May, he is at London; in June, he revisits Gloucester, Bristol, &c. &c. and, in August, returns to London again. In October, November, and December, we find him travelling and preaching through a many parts of the kingdom, as though it were summer. In short, he was seldom long together at any place; so that he truly answered to the description of *FLYING* through the midst of heaven. Nor was his ministry solely confined to Great Britain: he visited Ireland, and a many different parts of America; and, he died in Georgia, in the autumn of a sabbatical year, viz. on Sept. 30th, A. D. 1770; having preached 28 years from the expiration of Daniel's 2300 years; the time that Luther preached, after he began the reformation. Thus, all the characters of the angel were realized in the person of the Rev. Geo. Whitfield, at a time exactly corresponding with the prophecies.

I shall now drop a few hints concerning the last Antichrist. This Antichrist is the second beast mentioned in the 13th chapter of the Revelations; appearing with two horns, as a lamb; but speaking as a dragon, and exercising all the power of the first beast, whose deadly wound was healed: see the chapter.

Some have thought, that this beast, as well as the former, represented the Pope, but in a different point of view; the other describing his temporal, and this his spiritual power: But, to say the truth, the former beast fully described him in all his ecclesiastical or spiritual dignities; the seven heads and ten horns, denoting his supreme authority over all churches and christian kings, as I have before shewn. He never gained more temporal dominions than three kingdoms; agreeably to Dan. ch. vii. ver. 8. The first beast was like a leopard^b, viz. ^b Rev. xiii. 2. stained

stained with all manner of abominations, filthiness, and uncleanness: upon his heads was the name of *Blasphemy*; shewing, how the Pope and his retinue should blaspheme the truth in their doctrine and practice: he had a mouth *like a lion*, untame and proud, exalting himself as the most high; and, all the world (viz. all Christendom) wondered after him ^a, and worshipped him, for the space of 42 prophetic months, ending A. D. 1666. To him it was given to make war against the saints, and to overcome them ^b: but, he that leadeth into captivity, must go into captivity; he that killeth with the sword, must be killed by the sword ^c. The kings, who gave their power to this beast, shall at length make Babylon utterly desolate ^d.

^a Rev. xiii. 2. & 3.

^b Rev. xiii. 7.

^c Rev. xiii. 10.

^d Rev. xvii. 16.

Hence they report a *mere fiction*, who affirm that the second beast, also, denoteth the Pope and church of Rome: the scripture expressly saith, that he is *another beast* ^e, and mentions not his rising till after the expiring of the 1260 years, or decline of the first beast.

^f Dan. vii. 8 & 24.

^g Dan. viii. 9.

^h Dan. viii. 8 & 22.

Daniel's fourth beast, likewise, represents the Pope and church of Rome; the little horn, denoting the Pope's temporal power, whereby he plucked up three horns by the roots ^f, and became a mighty potentate, as well temporal as spiritual. But, the little horn in the vision of the Ram and He-goat ^g clearly denoteth the last Antichrist: His coming up out of one of the four notable horns, which sprang up after the breaking of the great horn ^h, sheweth that he shall rise up in one of the principal protestant kingdoms, which was established at the breaking of the great horn, or reformation from popery.

The common and literal acceptation of this vision is, that the Ram denoted the rising of the Persian and Median empire; the He-goat, the kingdom of Greece and Macedonia, under Alexander the Great; the four notable horns, the dividing of Alexander's dominions into four kingdoms, after his decease; and, the little horn, Antiochus Epiphanus: but, though this was literally true, and intended; yet, only, in a way of antitype of what should afterwards befall the church of Christ; as the most judicious divines have always allowed.

The Ram, therefore, denoted the church in its primitive order; the He-goat, the Pope and church of Rome; the great horn, the astonishing power of the Pope, spreading itself over the whole earth, viz. over all the Western empire; the breaking of the great horn, the reformation in different kingdoms through the preaching of Luther, &c.; the four notable horns that came up afterwards but not in his power, four notable kings ^{*}, who strike

^{*} These kings I take to be the kings of Great Britain, Prussia, Denmark, and Sweden.

off all allegiance and subordination to the Pope, and oppose him; and the little horn coming forth out of one of them, the last Antichrist, rising up in the dominions of one of these four kings, and becoming very great in the pleasant land^a, in the glorious holy mountain between the seas.

This Antichrist shall reign at or about the ending of the 2300 years; for, at the time of the end shall be the vision^b: again, he shall spring up in the latter time of the four horns^c, viz. in the latter half of the time between A. D. 1666 and A. D. 1791; so, he was not to be looked for till A. D. 1728: furthermore, the witnesses were to be killed by him at least 3½ years before the jubilee commenced^d; and, therefore, he was risen before A. D. 1738.

This beast hath *two horns as a lamb*^e; by which, not two temporal, but two spiritual kings are prefigured. Upon the horns of the first beast were ten crowns; but these horns are without crowns, being ministerial horns, viz. two men, who shall become famous, as ministers, and in all things keep strict union with each other; and, who, through their *feigned doctrine* (which shall much resemble the truth) and their *lamb-like* and *innocent* deportment, will, by many, be espoused and thought great reformers. These horns, though two persons, compose but one Antichrist; of whom Daniel speaketh wholly in the singular number: so, it is probable, that one of them will be more distinguished than the other, who, though really and actually a partner in the work, will acknowledge his brother the head, and say, "The chief praise belongs to him."

This Antichrist will pretend the greatest mildness in every thing; and want nothing so much as peace: UNIVERSAL CHARITY will be his *darling theme*; but, his end therein will be to overcome the truth, against which he shall set a *fierce countenance*^f, and by *peace* he shall *destroy many*^g. He will exercise the utmost *policy*, and *cause craft to prosper in his hand*^h: his hypocrisy will have no bounds. He will be exceeding proud, and *magnify himself in his heart*ⁱ, even to the Prince of the host^j, the Prince of Princes, against whom he shall stand up^k; and, through his skill in dark sentences, he shall *cast down the truth to the ground*^l; as also, some of the *stars* and *host*^m, (viz. *some of Christ's ministers* and flock) *exalting HUMAN WORKS, above the MERITS AND RIGHTEOUSNESS OF CHRIST*; and thereby *taking away the daily sacrifice*ⁿ, or true worship of God, and *greatly destroying the mighty and holy people*^o, whom, for a time, he shall draw into his snare; and, when he discovers that they are emerging out of his errors, he will *stamp upon them*, and exert his whole might to prevent their rising, uttering great swelling words of blasphemy against the truth

^a Dan. viii. 9.

Dan. xi. 45.

^b Dan. viii.

^c Dan. viii.

^d Dan. viii.

^e Dan. viii.

^f Dan. viii.

^g Dan. viii.

^h Dan. viii.

ⁱ Dan. viii.

^j Dan. viii.

^k Dan. viii.

^l Dan. viii.

^m Dan. viii.

ⁿ Dan. viii.

^o Dan. viii.

^p Dan. viii.

^q Dan. viii.

^r Dan. viii.

^s Dan. viii.

^t Dan. viii.

^u Dan. viii.

^v Dan. viii.

^w Dan. viii.

^x Dan. viii.

^y Dan. viii.

^z Dan. viii.

^{aa} Dan. viii.

^{ab} Dan. viii.

^{ac} Dan. viii.

^{ad} Dan. viii.

^{ae} Dan. viii.

^{af} Dan. viii.

^{ag} Dan. viii.

^{ah} Dan. viii.

^{ai} Dan. viii.

^{aj} Dan. viii.

^{ak} Dan. viii.

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^{as} Dan. viii.

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^{au} Dan. viii.

^{av} Dan. viii.

^{aw} Dan. viii.

^{ax} Dan. viii.

^{ay} Dan. viii.

^{az} Dan. viii.

^{ba} Dan. viii.

^{bb} Dan. viii.

^{bc} Dan. viii.

^{bd} Dan. viii.

^a Rev. xiii.
12.

^b Rev. xiii.
12.

^c Rev. xiii.
13.

^d Dan. viii.
12.

^e Rev. xiii.
13.

^f Rev. xiii.
14.

^g Dan. xi.
27.

^h Rev. xiii.
14 & 15.

ⁱ Rev. xiii.
15.

to frighten and terrify the minds of weak believers. *He shall exercise the power of the first beast before him*^a, viz. he shall exercise great authority over his host, and expect every where the utmost respect and reverence to his person, declaring that he will be minded. His power shall be like that of the first beast; he shall appoint and dismiss ministers, and members of his congregation, at pleasure, pleading his right so to do; and, he shall *cause the earth, and them that dwell therein, to worship the first beast*^b, by introducing his doctrines, and causing the people to give glory to the creature instead of the Creator, who is, God over all, blessed for ever. And, as he prospers mightily, so he doth *great wonders*^c, as it were, in the sight of men, filling them with astonishment; insomuch, that some of his host will believe that St. Paul was not greater than he; from a low beginning he shall attain to great things, and shall plant his tabernacles far and wide: These things and others of the like kind shall come to pass and be esteemed as miracles, and it shall be said that the work is of God because it prospers^d. He *maketh fire come down from heaven*^e; he maketh it appear that his sacrifice, (viz. his doctrine and worship), is approved of by God, through the numerous instances of extraordinary convictions upon the consciences of his hearers, which shall be esteemed as the effects of fire from heaven: again, he shall make numbers believe that they are baptized with *fire* and the *Holy Ghost*, telling them on examination of their cases that the *new birth* is *already taken place in them*, though he himself is totally ignorant of its operation and saving effects upon the soul. All these devices he shall carry on in the *fight of the first beast*^f, viz. while the first beast is still in being; and, though he shall pretend to be much against the first beast, yet the parties of each shall *speak lies together at one table*^g. His proceedings shall please the first beast well, as being a likely means to bring about the re-establishing of his throne. So, though it is against the laws of the state or nation to which he belongs to establish popery, yet, through his craft, he shall propagate that which shall be the very likeness and image thereof, the first beast in miniature. His host, therefore, make or compose an image to the beast^h; but not of stone or wood: It is an image which speaketh, a living image, *his party*, who shall be almost continually *speaking out* their feigned cant and hypocrisy. He *giveth power to the image to cause that as many as would not worship it should be killed*ⁱ; viz. as many as will not join in their worship and allow it to be according to the oracles of God, especially ministers, the beast and image shall kill or caused to be killed; though not literally, for he is a beast of peace, but

but spiritually, by exclaiming against them that they are ministers of satan, and their doctrine is from hell, &c. Thus, as much as in him lieth, he woundeth and killeth their reputation and doctrine, and consequently their persons, in a spiritual sense, as witnesses of God's truth. In this business he will also succeed the more through his uncommon talents as a logician, whereby he will have a smooth and pleasing knack at unfolding dark sentences ^a, and so will beguile the ignorant ^a Dan. viii. 23. and unwary, setting forth falsehood as truth, and truth as error. ^b *Whofo is simple let him turn in hither* ^b. And he causes all, ^b Prov. ix. whom he deceiveth, to receive a mark in their right hand or in ^c 16. their forehead ^c. The word *hand* here signifieth *faith*, as it ^c Rev. xiii. doth in this scripture: "*Fight the good fight of faith, lay* ^d 16. "*hold on eternal life* ^d." In which passage, the hand is ^d 1 Tim. vi. implied, and is evidently a representative of faith. In their ^e 12. faith then he will have his mark; he will not suffer it to rest alone upon the mere mercy of God in Christ Jesus, as it ought, but will be patching in something of his own devising along with it, by which he shall defile the right hand, or right faith. *Or in their forehead*. The forehead I conceive denotes *God's election*; so, the children of God are said to be sealed in their foreheads ^e, and to have the name of God and the Lamb ^e Rev. vii. 4: written on their foreheads. He will not allow election then ^e xiv. 1. to be taught as flowing from the mere sovereign will and ^e xxii. 4. pleasure of God, *choosing whom he will out of mankind* to bring ^e 2 Tim. ii. 19: them by Christ to salvation as vessels made to honour*; but, in it also, he will have have his mark, maintaining that something must be done by man in order to his being elected an heir of glory; and though, through his hypocrisy, he may sometimes grant that we are justified by faith alone, yet, touch him about election and the cause of faith, and he will immediately blaspheme and revile God's word. He will never own, both that we are justified by faith in the merits and righteousness of Christ, without works, and that faith is given unto us as a pledge of our eternal election to salvation. But the *forehead* may, perhaps, more properly denote the perseverance of the children of God; for, as they are said to be *sealed* therein, so, in another place, they are said to be *sealed to the day of redemption*^f: it is not material whether way ^f Ephes. iv. it be taken, for the perseverance of the faithful, and God's ^g 30. election, must stand or fall together. He shall declare then that God changeth as often as man, who, though a child of God to-day, may become a child of the devil to-morrow, and,

* See the 17th article of our church,

after having been justified and sanctified, be forever damned! Horrid thought!

Again, he will cause that no man may buy or sell, save he that hath the mark, or the name of the beast, or the number of his name^a, viz. that none may be admitted into his church communion and fellowship, particularly ministers, but such as subscribe to his doctrines, receive his mark, and become his disciples, professing his name and the number thereof, which is 666.

^a Rev. xiii. 17.

This, as well as the rest of the chapter, hath generally been construed as relating to the Pope; but it belongs to the second beast, which, I have before shewn, is not the Pope; however, as he is, as it were, the image of the first beast, I grant that this number was also applicable to the first. The interpretation thereof, I apprehend, is to be taken both literally and spiritually; the latter, however, being of the greatest import, I shall begin with it first.

The saints are said to get the victory over the beast and over the number of his name^b; and all, who do not overcome in this, are cast into the lake of fire^c. It is not a victory, therefore, over a mere figure or letter which is intended; something higher is to be understood; something respecting doctrine, faith, and so forth.

^b Rev. xv. 2.
^c Rev. xiv. 9, 10, 11.

Let us endeavour then, through the help of God, to discover the mystery which this number involves. It is observable that every figure is a six; now six is a perfect number, in a mathematical sense, being precisely equal to the sum of its aliquot parts, and it is the first in the scale of notation, that bears that name; but this does not obtain in a scriptural sense: In divine matters seven is the perfect number, as before hath been noticed. God created the world in six days, and rested on the seventh. The seventh day was typical of the rest which the children of God should have in Christ; "And he that hath entered into this rest, hath ceased from his own works as

^a Heb. iv. 10. "God did from his^d." The saints enter into this rest by faith; "They to whom the Gospel was first preached entered not in because of unbelief^e:" Again, "We which have believed do enter into rest^f." But Antichrist shall strive to mar this rest; he shall preach up the number six, telling the people that they must work for salvation, and become inherently righteous and perfect, and that they can have no more claim to the RIGHTEOUSNESS OF CHRIST, than to that of Abraham, David, or any other man.

^e Heb. iv. 6.
iii. 19.
iv. 2.
^f Heb. iv. 3.

Thus will he blaspheme the Lord Jesus! Again, this number 666, consisting of 600, 60, and 6, viz. of three numbers

bers in a tenfold ratio to each other, may well signify the perfect keeping of the whole law, or ten commandments, in order to the obtaining of salvation; and the three numbers, may denote three different ranks of professors in his society; viz. the 600, those who have modesty enough to acknowledge that they come far short of perfection; the 60, those who allow themselves to be not *quite perfect*, but say they have attained to great things; and the 6, such as affirm that they are already perfect. One of this stamp, I was in company with a few months ago, and he declared that he had not sinned either in thought, word, or deed, for more than twenty years past.

The numbers 600, 60, and 6, being placed in three rows one above another, as in the margin, make a pretty Babel, the top of which is perfection, though only human perfection, and the foundation is neither human nor divine perfection, for neither 600 nor 60 are perfect numbers, either in one sense or the other; nor is 666, taken wholly, a perfect number: so, though six of itself is a perfect number in a mathematical consideration, yet, the whole is imperfect, the building is upon sand, and must come down.

6
60
600

Let us now enquire into the literal interpretation hereof, which is to be taken two ways; first, as the number refers to the *beast*, for it is *the number of the beast*, and, secondly, as it respects his *name*, for it is also *the number of his name*.

First, As it refers to the *beast*, I conceive it expresses, after some manner or other, the duration of the beast, or length of his reign; and, as it is further said to be the number of a man, most commentators judge that the number is to be estimated after a common or ordinary manner, viz. as a man is wont to compute or estimate. Hence it must be counted either as so many years, months, or days: But, it cannot be years, for that would extend his reign to about A. D. 2400, a length of time which the scripture leaves us no room to hope for; neither can it be days, for then his reign would not be two years; whereas, the witnesses were to be killed by him at least three years and a half before the jubilee, and his destruction is not to be till about the time of Christ's coming; the whole jubilee being a time of warfare against him: it must therefore be understood as so many months, making $55\frac{1}{2}$ years, which is not a little while for one Antichrist to preach.

Secondly, As it respects his name, the numerical letters are to make 666; but, as it is the number of a man, we are to understand that the numerals of his name, as a man would ordinarily or commonly write it, make when collected 666.

Quere,

Quere, the NAME of this *two-horned Antichrist*? May we suspect that it is the REV. INO. AND CHAS. VESLEY?

5 6 1 2 4 3

The numerals collected are D C L VV V I = 666.

1 2 3 4 5 6

I come now to make a few observations upon the killing of the witnesses. And first, by the two witnesses, we are not to understand, as some have done, that Elijah and Enoch, or Elijah and Moses, or any other of the saints, are to revisit this earth as teachers or prophets, previous to the dissolution of all things; for the two witnesses are to preach in sackcloth 1260 prophetic days or years^a, from the time of the church's going into the wilderness, viz. from A. D. 406; and, after they have finished their sackcloth preaching, the beast that ascendeth out of the bottomless pit, that is the second beast, or *last Antichrist* which cometh up out of the earth, shall make war against them and shall overcome and kill them^b: wherefore the two witnesses are the ministers of Christ in all ages, whose number hath been always small in respect of the multitude who have opposed the Gospel: notwithstanding it has been sufficient for preserving the truth, and is therefore said to be two; for in the mouth of two witnesses every word shall be established^c. The killing of them is not the killing of their persons, but their doctrine; not as men, but as witnesses or ministers: when a man ceases to declare the truth, he is no longer a witness of it; but, as a witness, is become dead. This mode of expression was common with the apostles, as will appear from the following instances, "The letter *killeth*, but the spirit giveth life^d." "I was *alive* without the law once, but when the commandment came, sin revived, and I *died*^e." "I through the law am *dead* to the law, that I might *live* unto God^f." "For ye are *dead*, and your life is hid with Christ in God^g." Where the words *killeth*, *alive*, *died*, *dead*, *live*, are used in a relative sense.

The beast killeth them by false doctrine, which, through his hypocrisy and feigned words, he so artfully disguiseth, that the leadeth the very elect astray, and maketh merchandize of them. His deep understanding in dark sentences, together with his apparent sanctity and innocence, will steal greatly upon the minds of the people, and the unwary shall not escape him; nay, the servants and ministers of Christ shall be killed by him, during three prophetic days and a half, i. e. three years and a half, previous to the founding of the seventh angel, at whose voice there shall be a great earthquake, a *shaking of the dry bones*^h, a conversion from error to truth: an

^a Rev. xi. 3.

^b Rev. xi. 7.

^c Mat. xviii.

16.

^d 2. Cor. xiii.

1.

^e 2 Cor. iii.

6.

^f Rom. vii.

9.

^g Gal. ii. 19.

^h Col. iii. 3.

^h Ezek.
xxxvii. 7.

an elect number, even seven thousand^a, shall declare against the beast; and the remnant of God's heritage in the course of the jubilee shall be afraid of him, and give glory to God. Rev. xi. 13.
Rom. xi.

The witnesses are said to lie dead in the street of the great city^b, which spiritually is called Sodom and Egypt, where also our Lord was crucified. 4 & 5.
Rev. xi. 8. The great city comprehendeth all places which were under the jurisdiction of the Pope, before he received his deadly wound at the reformation; but, whereas it is said spiritually, where also our Lord was crucified, it is to be observed, that our Saviour was not crucified within, but without the gates of the city: so, here, the witnesses are not to be killed within, but without the then dominions of the Pope; in a street or kingdom which hath rebelled against him, and shook off his supremacy; in the pleasant land^c, the glorious holy mountain between the seas^d. Dan. viii. 9.
Dan. xi. 45. The Pope having no actual sway in that kingdom, the GRAND ADVERSARY of souls raiseth up another INSTRUMENT of perdition, who shall have all the appearance of a lamb, and his residence among Christ's flock.

This killing of the witnesses, accounteth well for the interim between Mr. Whitfield's first preaching, and A. D. 1741, when he that had waited was pronounced blessed. It is well known that both he and other ministers of the gospel were then killed by false doctrine. They did not witness the truth, having imbibed the errors of TWO POPULAR PREACHERS. And when they began to immerge out of darkness, the elder raged vehemently, preaching and printing, according to the lot given him, in fury against them, insomuch, that their work appeared to be utterly overthrown; their own congregations revolted, and there was scarce either church or meeting in which they were permitted to preach.

In Moorfields, Mr. Whitfield observed many of his former friends run from him with their fingers in their ears, lest the sound of the gospel should catch them: and some persons sent letters to him, intimating that his fall was greater than Peter's, and God would destroy him in a fortnight.

But, notwithstanding all the malice, triumph, and exultation of the beastian party, the Lord supported his chosen ones; their word was as a nail driven in a sure place, the power of the spirit attended them more than ever, and numbers daily became happy subjects of converting grace.

The seducers in our day, have not only, through their sleight and cunning, wherewith they go about to deceive, endeavoured to pervert and falsify the scriptures; but have also had the assurance, in the face of the whole world, to represent some of the greatest reformers as teachers of their principles and doctrine; and this stratagem, I take it, has been of great service to them.

Martin Luther, among others, has been ranked as one of their stamp, and as one who was quite opposite to Calvin, as touching the doctrines of grace, election, &c.; and, might certain of their dreams be credited, the former is now in heaven, but the latter in hell!

Can any man, however, seriously think that Calvin, who so strenuously opposed the tenets of free-will, perfection, and conditional election, should speak so highly of Luther as he has done, in the passage quoted in page sixteen of this book, if any such tenets had been Luther's? No: Calvin was a man uniform in his sentiments; he had too great a sensibility of the value of free-grace, to give it up to the praise of man. Wherefore, for preventing the further progress of so shameful a misrepresentation, I shall quote a few passages from Luther's works, that the reader may judge how he has been abused. Were it not that it would extend this pamphlet beyond its intended bounds, I should also proceed to give quotations from divines of all the reformed churches, that their harmony in these points might appear; but, this instance of Luther may be sufficient; as he was a man, who, we may reasonably suppose, was endowed with as much more than ordinary grace and understanding in the word of God, as he was appointed to undertake a more than ordinary work, namely, the downfall of HIM, who had KINGS and EMPERORS at his NOD.

Luther taught not that a man may be a child of God one day, and a child of the devil the next. His doctrine was, that "He (God) will never suffer that which is his own to be wrested either by the world, or by the gates of hell, out of his hands. "If he then abide and continue, they also shall continue for ever that are his."

"Therefore, although ye suffer in the mean time, saith the Holy Ghost, yet, know ye, that my will is that they who believe in me shall never perish, but shall be preserved to life everlasting." "God is so careful for the safety of his people, that he seemeth to fear, lest they should put forth their hands to wickedness, and fall away from him, whereby it might come to pass that he should have no people, and so there should be no God: for God is the God of the living, and therefore he must needs have a people. Wherefore there must be ever some remaining which may praise and worship him: If there must needs be such a number remaining, God must of necessity make an end also of temptations." Commen. on Psalm. cxxv. ver. 3.

Luther did not teach that God electeth men to salvation, through any thing foreseen in them, as willing, obeying, &c.
more

more than in others; but contrarywise. In a discourse on these words, Gal. chap. iv. ver. 6. *Because ye are sons, God hath sent forth the spirit of his son into your hearts, crying Abba, Father,* he observeth that the apostle speaketh here, as though we were sons before the coming of the spirit, and saith, "Before the fullness of time came, we were in bondage under the rudiments of the world. *All the elect which are predestinated of the Lord that they shall become sons, are counted in the place of sons with God;* therefore he saith rightly *because ye are sons,* that is, *because the state of sons is appointed unto you from everlasting,* God hath sent forth the spirit of his son, to wit, that he might finish it in you, and make you such as he hath long since of his goodness determined that he should make you." Again, in his commentary on Gal. chap. i. ver. 15. *When it pleased God, who separated me from my mother's womb, and called me by his grace,* he writeth thus, "That is, God had appointed, when I was yet in my mother's womb, that I should so rage against his church, and that afterwards he would mercifully call me back again from the midst of my cruelty and blasphemy, by his mere grace, into the way of truth and salvation. To be short, when I was not yet born, I was an apostle in the sight of God; and, when the time was come, I was declared to be an apostle before the whole world." He addeth, "All the good gifts both small and great, as well spiritual as corporal, which God purposed to give unto me, and all the good things which at any time in my life I should do, God himself had before appointed when I was yet in my mother's womb, where I could neither wish, think, nor do any good thing. Therefore this gift, also, came unto me by the mere predestination and free mercy of God, before I was yet born." He also saith upon the same verse, "This was my desert; in the midst of this cruel rage I was called to such inestimable grace. What? Was it because of this outrageous cruelty? No, forsooth: But the abundant grace of God, who calleth and sheweth mercy to whom he will, pardoned and forgave me all these blasphemies." Again he saith, "Was it for my pharisaic religion? or for my blameless and holy life? for my prayers, fasting, and works? No. Much less then for my blasphemies, persecutions, oppressions. How then? By his mere grace alone."

In Luther's sermon upon Matthew, chap. xi. ver. 25, 26, 27, 28, 29, and 30, he quotes this scripture, "Fear not little flock, for it is your father's good pleasure to give you the kingdom," and saith, the hypocrites cannot abide it, because it excludeth pharisaic holiness. He addeth, "Whom would not this drive into madness? who would not take it grievously

“ that he himself and his things should be in such a case, and
 “ nothing at all counted of? *But what shouldst thou do, or why*
 “ *shouldst thou murmur?* The good pleasure of God is such, to
 “ whom he vouchsafeth to open, to him they shall be opened;
 “ and from whom he hideth, from him they are hidden, which
 “ count as undoubtedly true; and mark well that Christ saith here,
 “ *It is so, O Father, because thy good pleasure was such; thy*
 “ *good pleasure I say, before the world was made:*” adding those
 words of St. Paul, “ God hath chosen us in Christ before the
 “ foundations of the world were laid, that we should be holy
 “ and without blame before him in love; who hath predestinat-
 “ ed us to be adopted through Jesus Christ unto himself, according
 “ to the good pleasure of his will, to the praise of the glory of
 “ his grace, wherewith he hath made us freely accepted in the
 “ beloved. Here all merit is excluded: wherefore, let it not
 “ come into thy mind that thou shalt obtain any thing here
 “ by thy deserts; neither let thy works, wisdom, and merits
 “ puff thee up. Here all rejoicing is taken away, that he that
 “ rejoiceth may rejoice in the Lord.”

Luther taught not a sinless perfection in this life.

“ While we remain in this life, sin dwelleth in our flesh.”
 Commen. on Gal. chap. ii. ver. 16. Again on the same pas-
 sage he saith, “ A christian is not he who hath no sin, but he to
 “ whom God imputeth not his sin through faith in Christ.”

He taught none to cast aside the **RIGHTEOUSNESS OF CHRIST**
 as a thing of no value in justification. “ As from the begin-
 “ ning, sin, which was *another's*, hath been derived unto us
 “ from Adam, for neither I nor thou have eat of the apple; so,
 “ also, by the **RIGHTEOUSNESS OF ANOTHER**, we must be re-
 “ stored to righteousness, and this *other* is **CHRIST JESUS**, by
 “ whose **RIGHTEOUSNESS AND WORKS** we are all saved.”
 Vide his sermon on the works which Christ hath wrought for
 us. “ The law terrifieth the conscience that it cannot go to
 “ the Father; the word of Christ, which *justifieth* us by the
 “ **RIGHTEOUSNESS OF CHRIST**, bringeth us to the Father.”
 Vide his discourse on the first fourteen verses of the eleventh
 chapter of St. John's Gospel.

“ **CHRIST'S RIGHTEOUSNESS, VICTORY, and LIFE, are**
 “ *mine.*” Commen. Gal. chap. ii. ver. 20. “ Well, although
 “ thou be never so barren and forsaken, not having the righte-
 “ ousness of the law, notwithstanding, **CHRIST IS THY**
 “ **RIGHTEOUSNESS**; he was made a curse for thee, to deliver
 “ thee from the curse of the law. If thou believe in him, the
 “ law is dead to thee; and look how much **CHRIST** is *greater*
 “ than the **LAW**, so much hast thou a more excellent **RIGHTEOUSNESS**”

"OUSNESS than the RIGHTEOUSNESS of the LAW." Commen. on Gal. chap. iv. v. 27.

Again, they (the elect) know that they have an EVERLASTING RIGHTEOUSNESS which they wait for through hope as a certain and sure possession laid up for them in heaven, even when they feel the horrible terrors of sin and death. Commen. on Gal. chap. v. v. 5.

But this must be our ground and anchorhold, that CHRIST IS OUR ONLY AND PERFECT RIGHTEOUSNESS. Commen. on Gal. chap. v. v. 17.

Luther did not mix works with grace in the article of Justification, "The truth of the gospel is, that our righteousness cometh by faith alone, without the works of the law. The corruption or falsehood of the gospel is, that we are justified by faith, but not without the works of the law." Commen. on Gal. c. ii. v. 4.

"Whosoever doth not perfectly understand the article of justification, must needs confound and mingle the law and grace together. Let every man, therefore, diligently learn, above all things, to put a difference between the law and grace in deed and in practice, not in words only, as the Pope and fantastical Anabaptists do: who, as touching the words, do confess that they are two distinct things; but, in very deed, as I have said, they confound and mingle them together; for they will not grant that faith justifieth without works. If this be true, then, Christ profiteth me nothing; for though my faith be never so perfect, yet, after their opinion, if this faith be without charity, I am not justified; and, thus, Christ apprehended by faith, is not a justifier, grace profiteth nothing, neither can faith be true faith, without charity. With this doctrine, these lying spirits and sects of perdition do darken and deface the benefit of Christ at this day; they take away from him the glory of a justifier, and make him the minister of sin." Commen. on Gal. c. ii. v. 17.

"If thou wilt live unto God, thou must die to the law; but, if thou wilt live unto the law, thou shalt die to God: now, to live unto God is to be justified by grace or by faith for Christ's sake, without the law and works. This, then, is the true definition of a christian, that he is the child of grace and remission of sins, because he is under no law, but is above the law, sin, death, and hell. And, even as Christ is free from the grave, and Peter from the prison, so is a christian free from the law." Commen. Gal. c. ii. v. 19.

The enemies of truth will cry out, this doctrine is downright Antinomianism, but the children of God know otherwise; and no man did ever detest such a diabolical principle more than did

Luther,

Luther. Can a man who knows himself to be called, justified, and adopted an heir of heaven, be an enemy to God? Away with such an impious suggestion! But, thus was the gospel always blasphemed! It was so in Luther's day; which caused in that good man an holy indignation, when he wrote the following words:

"As St. Paul, therefore, when he saw that some rejected his doctrine, and other some sought the liberty of the flesh, and thereby became worse, comforted himself after this sort, that he was an APOSTLE OF JESUS CHRIST, sent to preach the faith of God's elect, and that he must suffer all things for the elect's sake, that they also might obtain salvation; so we at this day do all things for the elect's sake, whom we know to be edified and comforted through our doctrine: But as for the dogs and swine, of whom one sort persecuteth our doctrine, and the other sort treadeth under foot the liberty which we have in Christ Jesus, I am so offended with them, that in all my life, for their sakes, I would not utter so much as one word; but I would rather wish that these swine, together with our adversaries the dogs, were yet, still, subject to the Pope's tyranny, rather than that the holy name of God should be so blasphemed, and evil spoken of through them."

Luther was as earnest as Calvin in maintaining the doctrine of free-grace; he would not suffer it to be in any wise mitigated or dispensed with, as appears from the following lines.

"We with Paul do boldly pronounce all such doctrine to be accursed, as agreeth not with ours: for neither do we seek by our preaching, the praise of men, or the favour of princes or bishops, but the favour of GOD ALONE, whose ONLY GRACE AND MERCY we preach, despising and treading under foot WHATSOEVER IS OF OURSELVES. WHOSOEVER HE BE THEN which shall teach any other gospel, or that which is contrary to ours, let us be bold to say that he is sent of the devil, and hold him accursed." *Commen. on Gal. c. i. v. 10.*

"All they who are either authors or maintainers of the doctrine of works, are oppressors of the gospel, make the death and victory of Christ unprofitable, blemish and deface his sacraments, and utterly take away the true use thereof, and, briefly, they are BLASPHEMERS, ENEMIES, and DENIERS OF GOD, and of all his promises and benefits." *Commen. on Gal. c. v. v. 2.*

Blush, and be ashamed, ye Arminians, when you read the above! Ye enemies of righteousness, when will ye cease to pervert the right ways of the Lord?

I have now exceeded the bounds I had proposed, and shall therefore conclude. If my judgment, as to the nearness of our Saviour's coming, should prove wrong, yet, I trust the publication

publication hereof can be attended with no ill consequence to the church; and, as to what I have written in support of the true faith, and for the discovery of error, I publish it without diffidence, holding myself accountable, in that respect, only to our Lord and Saviour, Jesus Christ; whom I wish to obey, rather than man: and I doubt not but HE who RULETH OVER ALL will attend these weak *endeavours* with his *blessing*, and *preserve* the author in his *love* and *fear* and from the OUTRAGE of SATAN.

S O L I L O Q U Y.

RISE thou, my soul, mount up and fly
 On wings of love to Christ on high;
 BEHOLD thy FRIEND! the Lamb of God,
 EACH SIN hath SPRINKLED with his BLOOD!
 RIGHT DIVINE to heaven hast thou;
 There pleads thy surety for thee now.
 Mercy and Truth will smile to meet
 On thee, before the Saviour's feet;
 Owning, the merits of the Son
 Did *once* for ALL thy guilt atone:
 Yonder then fly up to his throne.

F I N I S.

The Reader is desired to correct the typographical Errors; the most material are the following.

Page 7, l. 34, for *Zenophon* read *Xenophon*; p. 18, l. 28, for *mgby* read *mighty*; p. 22, l. 26, for *was* read *were*; p. 24, l. 9, for *eople* read *people*; p. 25, l. 27, for *will have have his* read *will have his*; p. 28, ninth line from the bottom, for *the leadeth* read *be leadeth*.